UHURU

BLACK COMMUNITY NEWS SERVICE

Vol. 1 No. 7, Sept. 29, 1969 MONTREAL, CANADA PRICE 10¢

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LABADIE COLLECTION

FREEDOM

A word of many faces
yet found in few places
fought for by all races.

Freedom, found in the hearts
of young children, those who have
set no limits or built fences.
In a tiny flower bud freedom
is there expanding maturing
growing stronger 'til its'
beauty stampedes forth in
a wild spectrum of color-red, yellow,
pink and purple on a clear day
radiating its' freedom in
the glory of the sun, like a bright
star twinkling in the cosmos.

Freedom, freedom, freedom
vibrating in the hearts and souls
of those with an abundance of pain
hunger and sorrow.
Freedom known only to those who seek
the greater existence, those who have
escaped dollarism...
Yes freedom is a song of
truth and love,
a poem of peace and compassion
but you must always remember;
freedom was taken away by
blood, steel, bibles and power
and so we must use blood, steel,
love and power to get it back
for keeps.

Mahdi Ali

LEGAL DEFENSE FUND FORMED - PAGE 3

EDITORIAL

This issue of UHURU is a milestone for this black newspaper. UHURU was started as a pilot project to see if black people in Montreal would support a black family newspaper. Six issues were to be published to find out if UHURU could continue on a regular basis. UHURU was enthusiastically received by our brothers and sisters here in Montreal. This response has encouraged us to continue as is evidenced by the publication of our seventh issue. The idea for the formation of a newspaper started from the family rally held every Thursday night at the U.N.I.A. building on George-Vanier street. These rallies highlighted the need for a newspaper which was free from omissions and distortions found in the local white newspaper. This need was acutely felt during the "Anderson Affair" when bias in news gathering, invention of news and editorial opinion in the white press served to raise serious doubts about their impartiality toward our brothers and sisters. UHURU is a product of the efforts of black people it is the only newspaper that has our best interests at heart. We urge any brother or sister who has news that concerns black folks to let us know about it.

The staff of UHURU is composed of dedicated brothers and sisters who have unselfishly given their time and talents to produce this bi-monthly publication. Special credit has to be give to Brother Obu (Hugo Ford) who has done an outstanding job as our managing editor. We hope that all brothers and sisters will be inspired by Brother Obu's heroic work and strive to redouble our effort to improve and expand the scope of the newspaper.

Doubt about things associated with Africa is another feature of racist oriented thinking. This doubt leads to the type of questioning that goes past the quest for mere knowledge. When dealing with something that is African, the racist inclined mind must make completely sure that the African object is at least harmless. The name of our newspaper is a case in point. When the name "UHURU" was chosen by open ballot, there were some doubts expressed that our newspaper might not be purchased because the meaning of UHURU was not well known. This doubt continued in spite of the fact we have "Black Community News Service" printed in bold type on the front page. The ironic point is that these folks would never think of asking the meaning of "Gazette" before purchasing that newspaper.

Acting against us in the beginning has been the doubt about our ability to succeed. This view, it is sad to say, has been held even by some of our brothers and sisters. This lack of self-confidence must be seen for what it is.

Whites everywhere are working to destroy everything that we create that is benificial for us. If they are successful in their efforts then they will distort the facts and then tell us that we were not successful due to our own inability to do anything for ourselves. Their reasoning is that these lies will be sufficient to kill any further attempt to start any venture by creating a lack of confidence in us.

Our continued success and future expansion will depend upon the hard work and tireless efforts of our brothers and sisters. In short we need the aid and support of any brother or sister willing to contribute his skill to the production or distribution of our family newspaper.

Mama-Africa

Beautiful Mama,
we will always love you
and your black and silver
streaked wooly hair.
we will never forget your undying
love and the dollars when you could.
We love you black mother
African Queen
most royal and noble
Thank you soul goddess
for the nourishment, beauty and soul
that you give so abundantly
your womanly ways so graceful and
elegant

and your silent strenght
will always keep us near
the warmth and softness
of your dark breasts
which has fed, nourished, comforted
us when hurt, cold and lonely.

Beautiful Black Mama,
Strong like a Mountain
towering high above
pain, fear, terror and death
your devotion and unshakened
faith in us your sons
your black sons
who will now carry the banner
of freedom justice and liberty
who will fight for our right to
be free united and at peace.

Black Pearl
in a troubled sea
remain strong and firm
for we are stronger now
all praise to Allah and
praises to you.

Bismillah
Mahdi Ali

SECTION FRANCAISE A LA PAGE 5 POUR NOS CONFRERES FRANCOPHONES

LETTERS

Dear Brothers & Sisters:

I am a Nigerian brother living in London and on a visit to Montreal. I have just bought a copy of what I suppose is the current issue of the "UHURU" and I must say I am very much impressed by your efforts and also the spirit of togetherness I have seen in the brothers & sisters all over Montreal. However I would like to make a small correction of something I read in the UHURU. In reporting on the Cultural Activities held in Long Island, you mentioned 'Tribal' dances. The word 'Tribe' according to the English Dictionary and most Anthropological Experts means 'a **group** of primitive people living under a leader'. The peoples of Africa number Millions and each one possesses all the characteristics of peoples of Europe referred to as Nations or races. My people in Nigeria, the Yorubas, number over then (10) million, speak the same language - Yoruba - and have their own way of life. This is true of all other peoples in Africa -- the Hausas, Ashantes, Swahilis, Ibos, Jollof etc. Although the Welsh in Britain number less than 2 millions, the Irish less than 3 millions, the Norwegians less than 2 millions, the all-knowing Whitey refers to these peoples as Nations or Races, but to we Africans as tribes. The argument is that the African peoples are primitive. The word 'primitive' to my mind is quite subjective and I really have no qualms about being referred to as a 'primitive'. It's all a question of individual opinion. Afterall a black woman who is the only one around in about 5 square miles area in Africa with temperature in the 90's and who leaves her breast naked is called 'primitive' by the Whiteman; but when a Miss Anne walks along Wall St. in a topless where the temperature is around 50o F. and there are several thousand people around, she is supposed to be exposing the latest in fashion from Christian Dior. So you see brothers, the use of 'primitive' is a question of semmantics. My quarrel is with the word 'group'. How can we refer to 10 million Yorubas as a group when we cannot refer to 2 million Welsh as a group? This is why I believe your use to 'tribal' is inappropriate in describing our African Dances. It should be African National Dances just like our dresses are African National Costumes.

Dear Brothers & Sisters, I do hope you won't mind the above correction. I am not really qualified to correct you but it's just that I feel this could have been a slip. Thanks.

I wish you all the best of luck you will need in fighting White Racism.

Your in Black Brotherhood

ADEBAGO BELO

Dear Mrs. Benjamin:

I take the opportunity in addressing this letter to you after reading your article of the "Black Wedding" in the UHURU "Black Community News Service" which you represent, with the hope that you will see my point of view based on the word **BLACK** (means NEGRO in the spanish language) which word I think should be changed to **COLOURED** and after considering my points I hope you would be able to put it forward to your organization which could be the first to change the word, so the United States could follow in the future for **coloured people rights** in the modern world of today.

Firstly you must forgive me if I have made any mistakes as I am not a University Student but have travelled to a few countries; work and live amongst different races, including the WHITE and mixed people of BLACK blood and other bloods. For example, I am mixed with Chinese, Indian and Negro, my hair is curly and the colour of my skin is light dark brown, but to the WHITE people I am known as a BLACK man, which is definitely no offence to me for I am what I am, it cannot be changed (for example a dog is a dog and everybody see this animal is a dog, whether the dog is spotted, brown, white or black in colour, it was born that way, and cannot be changed).

Now, the word BLACK appeared to be an **offensive** word to me and to many people who belong to the COLOURED Community, because due to the mixed races they do not consider themselves BLACK in colour of skin, and this is the reason why I think that the word should be changed to an overall word - "COLOURED" and eliminate the word BLACK for good, as this signifies death, sin and slaves and everything that stand for BLACK is BAD. In doing so the people of Asia, South America and the West Indies would then be conscious that they belong to the COLOURED Community, as they are not Europeans (the Europeans consider themselves "THE WHITE MASTER RACE"). It is then, my opinion that if coloured people are united as one against the white-man, then your organization would be strong support for civil rights, for many people who are mixed with negro blood, do not consider that they are Black colour or belong to the BLACK Community. They are against BLACK.

Here is a point I am bringing to your notice, for example, a person whose father is black and mother is white, would not care to read your article as the word black might be hated by that person, as they may think that they do not belong to the BLACK Community, but if all the words BLACK are changed to read COLOURED, then a consciousness of the people of mixed races would then realize that they are not WHITE, but coloured as they are always identified by the white as a BLACK or COLOURED person, whether they think themselves different.

My point is that you have to bring in all the people who are not Europeans to realize that they are considered "COLOURED" through the medium of your paper, and in future on the Radio - eliminate the word "BLACK" completely and start a fight of "COLOURED" against "WHITE" to civil rights in the world for all "COLOURED" people.

Thanking you for having the patience to read this nonsense.

Yours truly,

Supporter of "UHURU"

Dear Sir:

Thank you very much for publishing meritoriously inspiring articles most of which had a lot to say about the freedom we black people are aspiring to in this country. Literally, there are many other types of freedom than are actually encompassed in the American Bill of Rights. But uppermost on the scale, according to my own reckoning, are political freedom and economic freedom.

In connection with political freedom we seek freedom of assembly, speech and expression. But freedom of expression can be forthcoming and rewarding only if we are fairly represented in parliament, that is, relative to our numbers. This, I believe, would help us solve innumerable problems that have plagued us for centuries, including the retrieving and maintenance of our cultural dignity. This is not the time for a quiet revolution but for action and vigilance. We have the same mental faculties as any human under the sun and there is no reason why we should accept the role of underdogs.

In order to attain political freedom, we need solidarity. This means that in essence we must be very highly organized and unify our efforts so that we may work in unison. Together we must stand or fall. If we allow ourselves to exist and operate in small factions we must realize at the outset that we shall be heading for failure instead of achieving our ideals. Why should there be a number of West Indian movements, for instance, and not only one for all black people irrespective of their country or birth?

History is replete with instances of biased job distribution against black men and women. A statement such as "The black man is the last to be hired and the first to be fired" perhaps sums it up. What can be done about these minimal and diminutive positions we are impelled to accept?

Well, my own suggestion is that, since it is not easy to force employers to hire black hands with a view to increasing their vertical as well as horizontal mobility, perhaps we could make a start in an endeavour to help ourselves even if it means waiting for a long time for encouraging results to materialize. Our counterparts, the Jews, provide an excellent example. We can also do it by setting up our own enterprises. Admittedly very few black people have sizable incomes. Yet this should not be a deterrent at all. In fact, it ought to be looked upon as an honourable problem to grapple with. We should not console or excuse ourselves for our inertness. If it has been done and is being done by others elsewhere in the world, it can be done by us here too. In a nutshell, all we need is high resolve and purpose.

Education is the stepping-stone to the realization of most of the conceptual ideals we may hold. It is imperative, therefore, that due emphasis be given to the field of education. Attain a good education and the results will be phenomenal. Thank you!

By W.D. Simfukwe
(Commerce Student)

Mr. Editor:

With regards to what appears to be an increase in occurence and intensity of the harassment exerted by the Montreal Police on the Black Community of this city, I would like to make a suggestion as to the possible courses of action our community should take. I think it is necessary, for full conviction of our right to any action we may eventually be forced to adopt in order to maintain our integrity, dignity and social well-being as human beings, that we first exhaust what is commonly considered as the legitimate channels of seeking recourse in cases of civil maltreatment by the police. I am fully aware that these socalled legitimate channels which are usually open to whites are somehow always closed to blacks. I am also aware of the bigoted insensitivity of the white power structure to the problems of the black community. However, I must insist that these so-called legitimate channels should be exhausted, even if only to invalidate the usual excuse of white authorities... "we were not informed... not aware... did not know... not approached" -- Excuses, which they use as a post-mortem to serious incidences of conflict.

I would like to suggest that one of, or both the following courses of action be taken:

(1) That a letter bearing the signatures of several members of the black community of Montreal be addressed to the mayor of this city, complaining the vicious, harassing tactics of the police. The content of this letter to be published in "Uhuru", and a copy sent to the Director of Police.

(2) That a delegation from the black community seek audience with the mayor of Montreal, to discuss the serious implications and possible detrimental consequences of police harassment of black citizens and residents of Montreal. The discussion should take place in an atmosphere of equal acceptance, and **not** in the light of the subsurvient slave being pationised by his master. At this meeting documented evidence of instances of police harassment should be presented to the mayor.

It is my opinion that only when such efforts as these are twarted, that we of the black community should initiate further steps which may be necessary to ensure the protection of our families, our homes and our own persons from the unbridled cruelty, unwarranted intrusion of privacy, degradation and public humiliation we experience daily at the hands of The Montreal Police.

Bro Carl Lumumba.

The Editor:
Sir:

I'm proud to say that I have read, with enthusiasm, every article in the first six issues of your paper. Uhuru is like good food for my soul. I wish I could have it more often.

Our paper has reached new heights in its sixth issue by the commencement of the new column "facts about the Law". There couldn't be a better way to introduce this section than by pointing out what to do in case of arrests made by the 'pigs'.

We're definitely making a headway. Teach Uhuru, teach! Learn brothers and sisters Learn.

Thanking you in anticipation.

I am

A brother in the Struggle.

Errol Lucas.

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CURRENT EVENTS

LEGAL DEFENCE FUND FORMED

The Black Citizenship Association Incorporated, recognizing the ever-increasing need for a Legal Defense Fund, has made an all out effort and has established this Defense Fund. It was not long established, before it was very instrumental in posting bail for Borther Leonard Lawrence who was delayed in jail for nine month because it was impossible for him to raise the bail. There is no doubt that a Legal Defense Fund is a very needy one, especially since black people have been becoming involved with the law more often now than ever before. All contributions to the Legal Defense Fund should be mailed to the Black Citizenship Association Legal Defense Fund, P.O. Box 1198, Montreal 101.

By Staff Reporter

CARROLL WILLIAMS RELEASED

Quarterback Carroll Williams has been cut by the Montreal Alouettes. The long awaited announcement came on Tuesday 23rd. September from head coach Kay Dalton.

Brother Carroll came to Montreal from Xavier University in 1967. It is generally believed that as a stand-out college quarterback, he was ignored in the NFL draft because he was black. At the moment, there are black players excelling at every position in pro football except at Quarterback. A rooky quarterback is now being tried at Buffalo.

After two seasons of training, it was hoped that with an improved offensive line, Brother Carroll would be well set for a good 1969 season. Unfortunately, offensive line protection was inadequate for him. He got hurt in the 1st quarter of the first league game this season in Ottawa. He completed the game losing 45-15 and from that point was never given another chance. Whenever he came in for relief work, the offensive line for some reason couldn't provide the protection they provided for brother Carroll's replacement, Sonny Wade. Recently the coach tried without success to insert Carroll into a running back. Brother Carroll feels that he is primarily a quarterback and did not feel inclined to play at halfback.

The white news media led by Dick Irvin of CFCF have consistently demanded the release of the black quarterback. They have now obtained their wish.

UHURU wishes brother Carroll only the very best during the very difficult days ahead while he will be trying to make another team as a black quarterback.

By Staff Reporter

TRIAL SET FOR OCTOBER 8TH

By this time most of us must have forgotten the pre-fabricated charges of Kidnapping and Extortion. These are the charges that were layed against Brother Omowale and Brother Wantumi Bumboko by the newly appointed Principal of the Sir George Williams University Dr. John O'Brien. Date is set for October 8th when the trial of these two charges will begin. We appeal to as many Brothers and Sisters to make an effort to attend the trial.

By Staff Reporter

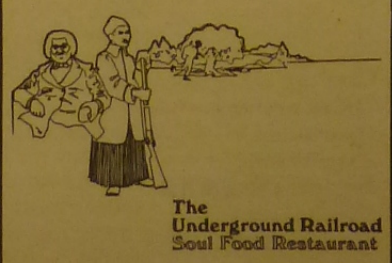
ARRESTEES AT T & T HOUSE ACQUITTED

Montreal - On Friday, Sept. 19th, the case involving eight black people arrested on a charge of refusing to circulate was thrown out of the Municipal Court. At the previous hearing, the case had been postponed when the crown prosecuter realised that the crown had no case. The reason given for the postponement was that the policemen (all 50 of them) were on holiday. Last Friday, the lawyers for the accused fought hard to avoid a further postponement. From the flimsy evidence given by the police, (who were not even able to identify the accused) the judge was left with no alternative but to throw out the case. The acquittal of Sister Nancy Warner set the pattern for the other cases. The combination of anger and disappointment on the part of the police was obvious. There was revenge written all over their faces.

It is now essential that we take the necessary legal action against the police for this obvious act of harassment and humiliation. At the moment the accused are consulting with legal council to determine what course of action must be taken. We suggest that the police be sued for false arrest. We must put an end to arbitrary police action against black people in this city, before the injustice further escalates into outright acts of brutality. The duty of the police is to protect the constitutional rights of individuals within the community. If our constitutional and human rights are being abused by white racist police within the black community, we of necessity will have to think seriously of policing the black community ourselves. This method of control within the black community has been successfully applied with maximum effect in the United States.

Any meaningful effective approach to the solution of these problems confronting black people will demand a higher level of social, economic and political interaction within our community. We cannot continue to react every time our rights are abused. Let us therefore begin to pull together our community resources so that we will be able as a social force **to act** constructively in our own human interest. At the moment we are trying through UHURU and our Thursday night rallies (710 Georges Vanier St.) to begin to cultivate long overdue communication links among our people. Such links, we feel, are a pre-requisite to the second step - black community interaction and black community control. By pulling our resources together, we will be able to build and secure for ourselves and our children those things that will form an integral part of our economic development on a community basis. That is where **Black Power** begins. Your contribution in whatever way possible will constitute a real investment in the future of our people in Montreal and by implication in Canada.

By Staff Reporter



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AFRO-AMERICAN BROTHERS THROWN INTO JAIL

The police are at it again. On Wednesday 17th September, at 1.05 pm., Brother John Nichols, 19 and James Ricks, 17, two Afro-American draft dodgers, were arrested by two representatives of the "law" on a charge of breaking and entering. The two brothers, along with a third, were living at the apartment of a friend of theirs, who had given them permission to remain in his lodgings, while he went out of town. However, the owner of the building, who had spoken to James Ricks on Tuesday last, and had been told that the brothers were occupying the premises legally, went ahead and called the police anyway. He obviously did not check up on Ricks's story, and thus he summoned the police to arrest the two brothers on the afore-mentioned charge. Brother Nichols, who was not allowed to use a phone for at least 24 hrs., was arraigned before the Municipal court last Friday, in front of Judge McNanammy, the same judge who presided at the preliminary hearing of the students arrested at Sir George, and bail was fixed at one hundred dollars. However, because of the late hour at which bail was fixed it was impossible for it to be paid before Monday 22nd. In the meantime, Brother Nichols, who was detained at the Prevention Centre, in an effort to ascertain the whereabouts of his friend, Brother Ricks, who was before the Juvenile Court, was again refused permission to use the phone for the entire weekend. John Nichols, is due to reappear before the court on Wednesday 24th September, for his preliminary hearing. In closing, Brother Nichols would publicly like to thank the Black Citizen Association, especially Sister Dorothy Wills, for making the payment of his bail possible.

by Edmund Michael

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MARYMOUNT SCHOOL CHALLENGES NATURAL HAIR

A sixteen year old sister who unfortunately failed the eleventh grade, went to Marymount Hich School to make an application for readmittance. After the Principal had attended to all the other students, she finally looked at the sister and told her that she should go to night school, since she has a very outstanding look. She was rather puzzled by such a comment, especially in view of the fact that she is only sixteen years old. However the sister left, and decided to return on the Monday accompanied by her mother and brother. On this occasion the principal admitted, that the sisters earrings were too big; that the rim of her glasses were too bold, and above all, her hair was too bushy. With some persuasion, she decided to readmit the sister, but with the serious threat that she would be kicked out if she fails any subjects during the first school term.

By Staff Reporter

768-3090
if busy
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"RED POWER IN CANADA"

About two week ago, the first non-black man lectured at a family rally of the black community at the U.N.I.A. Hall. His name is Henry Jacks. Mr. Jacks, who hails from Vancouver, is a red man, and, as such, has had to endure very much the same type of humiliations and dehumanization that the black man has had to endure in this country. Mr. Jacks, along with many other of his fellow-redmen the indignious people of North America, belongs to an association called the "Native Alliance for Red Power", a militant organization which has grown out of the need for the red people, like black people, to define their own destiny in terms of culture, economics and education. However, faced by situations which closely parallels our experience here as black people living in the "just society", the red brothers have organized a patrol called the "Beothuck Patrol" to assist their fellow reds in the Vancouver Ghetto". The object of this patrol is to cover the skid row area to offer protection to any of their people from any and all persons who are obstructing or abusing them in any way. The patrol, therefore, is essentially one which is devoted to self-defence.

The Native Alliance for Red Power, like the organizations committed to the propogation of Black Power, is determined that the white man who has raped, plundered and exploited them over the centuries, must not be allowed to brainwash and dehumanize their people any more. Thus, this group has clearly set out their philosophy in a eight point program.

We as black people here in Canada must therefore turn a sympathetic eye to the plight of the red man and vice versa for, just as he is "kept in place on his controlled reservations and in the ghettos and are always regarded as "those damned Indians", so too are we regarded as "those damned niggers", by whites. The life expectancy of the red man is about thirty three years, a statistic which makes one wonder what type of cruel society in this "just" land of plenty, can inflict this type of racist treatment on the red and black peoples of Canada. Thus we can do a lot to further our contacts with the reds of Canada, for after all it is they who were the original owners of N. America and we as black people were forced to work and build it all for the white people, who are our oppressors. So let us work to develop the consciousness of our fellow blacks, while the reds strive to re-educate their people, and in this way, we can co-operate with each other in areas which can rebound to the mutual benefit of both peoples who constitute the "wretched of the earth".

by Edmund Michael

FEATURE ARTICLES

Royal Arthur School in Montreal, cont'd

In addition to the conflicting ethnic and class values between school, social agency and home, which were dealt with last week, there were five other criteria which the report committee used. They were taken from another study in Toronto. These were (1) **Failure or Poor Grades in Elementary school.**

The committee claimed that its findings did not agree with the findings of recent studies. It found instead that "there is a need for careful identification of the problem of children in early grades other than that of school failure: Teachers do not recognise the problem of children in early grades." And this brings in the question - Can a school which has all its teachers of one ethnic and cultural background (white in this case) relate to the problems of 50% of its pupil's population of a different ethnic and cultural background (black in this case)?

It is highly unlikely for these teachers to be able to relate to the problems of the above-mentioned group.

Some ex-pupils, for example felt that teachers had a condescending attitude to all the black kids.

(2) **Little interest in education**

The summary stated that parents have little interest in education because kids have to join the labour force early. However, parents will certainly have no interest in the kind of education, which may produce six high school graduates out of a grade VI class of forty five. It certainly is more rewarding and less hazardous to get employment in the labour force than to remain in a school which will lead one to a none diploma in high school or to the Shawbridge Boys' Farm.

An 'Early school leaving history in the family', and 'economic stress in the home' were the third and fourth factors contributing to the drop-out rate, the committee stated. As regards this third factor, if bad conditions of education were maintained in the school year after year, this was bound to occur. Indeed the committee itself said as was mentioned last week that the prediction of the then principal when the project was begun - that out of the grade VI class of forty five, seven may graduate from high school was also true at the end of the survey three years later.

As regards the fourth factor - most mothers were fairfully employed, and fathers only seasonally; but if there is a reward to be got from an education, most black parents would sacrifice, and do sacrifice to equip their children with this, for black people have few avenues open for their advancement in Canadian society.

Emotional Disturbance

'The majority manifested deviant behaviour. Within their overcrowded homes and neighbourhoods they see vice, squalor. Youth discuss drinking experiments, heterosexual and homosexual conduct and their escapades with the law. Many do not know where to go for guidance.'

Many of the people to whom these youth would go for 'guidance' live in the suburbs or have suburban backgrounds and life styles. The problems of sexual, drinking and 'extralegal' conduct are also present among many of the children who usually have more money to indulge in what is called 'deviance' in a poor neighbourhood but 'pleasures' in a wealthier one. Thus 'emotional disturbance' is common throughout the young society and is the effect of an unstimulating school experience rather than the cause, as the report would suggest.

Gordon S.

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SURVEY

There is a vital need for solidarity within the Black community of Montreal, which we feel will arise from a greater understanding and knowledge of each other and our common problems.

With this in mind the Universal Negro Improvement Association has promised the use of its Hall at 710 George Vanier for the purpose of conducting programmes whereby members of our Black community can increase the knowledge of themselves or their ability in one area or another. Unless we are aware of what your various needs and interests are we cannot provide the necessary facilities.

We would therefore like you to assist us in this survey by indicating your area of interest in the various fields of study suggested below. We also welcome further suggestions. Kindly return to 1415 St. Marc Suite 27).

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AREA OF STUDY

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In an effort to create pride in our young black children a special course in Black History will be offered to children between the ages of 8 - 12 years. This course will be taught by a specialist in Black History, who is currently employed with the Montreal Catholic School Commission.

FOREIGN INVESTORS IN TRINIDAD - MERELY EXPLOITERS

The question of having Foreign firms investing in "underdeveloped" countries is controversial in the minds of many people. About two years ago, some Jamaican brothers and sisters approached 'Alcan Ltd.' demanding summer employment. A spokesman for the company said something to the effect that if they leave that country, the people would starve. Some of us might agree with this, and others might argue that the people of these "foreign-owned" countries receive no substantital benefits. A study of the developement through manufacturing industries in Trinidad after 1950 was conducted by brother Edwin Carrington, and his findings was published in the periodical "New World". Most of what follows is based on this study.

With the end of World War II, Trinidad was faced with the dilemma of a rising population and a decrease in demand for her exports. The two main exports - sugar and petroleum, had their problems. Sugar was facing external quota limits, and petroleum increasing world competition; they could not absorb the increasing population.

The government of Trinidad decided to follow the system of development whereby foreign investment was allowed to enter the island and set up pioneer industries in an attempt to solve its problems. There should result not only a reduction of unemployment, but also an increase in the consumption of local raw materials. These pioneer firms were given five years free of income tax, duty rebates on imports, accelerated depreciation allowance, and a ready made location to set up their plant, with water, electricity and ready made roads.

Employment:

One of the gains from foreign investment was supposed to be an increase in employment. In Trinidad, the labour force increased by about 3% per year, and the petroleum industry cut down on their labour force. The unemployment problem thus intensified each year by this double effect. In 1963 there were 99 pioneer plants in the country which created employment for 4,666 people at an investment expense of 84.7 million dollars. Besides that, there were 40 perspective factories planned for operation shortly, which would create 2,225 jobs at the cost of 173 million dollars in investment. We would therefore have a total of 139 establishments creating 6,921 jobs at a cost of 257.8 million dollars. Between 1950 and 1963 the labour forces increased by 10,000; the pioneer firms absorbed 7,000 of these, but the oil and sugar industries had lost 3,800 workers. It is quite clear that although the manufacturing plants created some jobs, the island's unemployment problems were not being solved. This is due to the highly capitalistic techniques of the manufacturing plants.

Investment in Manufactures.

The type of investment in manufactures had been with foreign capital and technology and the transplanting of branch plants. Between 1951 and 1961 a total of 126.5 million dollars was invested in manufactures, but this was only 7% of the total investment in Trinidad. The amount of investment needed to create one job in 1967 was $18,000; if it is estimated that there were 60,000 unemployed in 1967, it will take 1080 million dollars to absorb these workers.

Use of local Material

In 1962, 40% of the total intermediate inputs used were local, and that was largely due to food manufacturing which absorbed domestic goods. This leave 60% of the intermediate inputs being imported and with certain duty concessions to these inputs. Effectively, this is not the development of Trinidad, but that of the countries from which the inputs came. Moreover, by using less domestic inputs these plants do not give the local producer any incentive. It therefore strangles any complimentary local industry that might try to grow.

The import duty concessions granted to manufacturing plants between 1957 and 1961 was 7 million dollars which was 11% of the total duty imported. Not only did the government loose this revenue, but they also spent a considerable amount of money in setting up sites for these plants. This money was obtained by foreign loans which only increased the public debt.

Ownership of Industries

A study carried out between 1958 and 1959 on 52 out of 63 establishments showed that 80% of the Capital in these establishments were from the U.S. and U'K.

Conclusion

It is clear that this system of development has benefited mainly the investors and the countries from which they came. It should be pointed out that the oil industry which forms the most basic part of the economy in Trinidad is controlled by foreign bodies. Eric Williams in his budget speech in 1968 said: "It has become crystal clear that we in developing countries have to rely increasingly on our own internal savings rather than other people's savings, on our own foreign exchange, earnings rather than on outside aid, on our own human resources, rather than on the skills of foreigners. "This is a paradoxical statement, isn't it?

One might wonder just what system of development can be formulated in an attempt to solve our economic problems since foreign investments are devised to exploit the people of the Caribbean. I would hesitate to make a direct statement to this effect, however, a study of the economic development of Cuba since the revolution should prove fruitful and essential.

by Amega.

GUERRE DE LIBERATION NATIONALE EN HAITI

Depuis quelques mois, la vie politique en Haiti est extrêmement agitée. Les incidents, explosions, coups de feu inexpliqués ont été répondus par des arrestations arbitraires et des meurtres politiques. Le lundi 14 avril 1969 la presse officielle annonçait qu'une opération militaire était en cours contre une "citadelle communiste" à Boutillier (situé à quelques milles de Port-au-Prince). Depuis lors, les fouilles, arrestations et exécutions continuent de monter à une vitesse accélérée dans une atmosphère d'hystérie complète.

Qu'est-ce qui est actuellement arrivé? Selon le gouvernement, un petit groupe de "communistes" essaient de troubler l'ordre public. Le 10 mars 1969, dans un interview avec George Beebe, directeur du Miami Herald et Jerry Fletcher, reporter du "Kingston daily Gleaner", Duvalier déclara: "le seul groupe que nous n'accepterons pas sur notre territoire ce sont les communistes parce qu'ils gênent les Etats-Unis dans l'accomplissement de leur rôle de leadership du monde libre. Haiti est le bastion le plus puissant contre le communisme dans les Caraibes". Les autorités gouvernementales ont déclaré que le quartier général des communistes a été détruit, trente militants tués, d'autres capturés; leurs armes, documents, imprimerie et moyens de propagande saisis. D'autre part, selon les rapports venant d'Haiti, les personnes suspectes d'idée de gauche sont fouillées et arrêtées, jour et nuit. De plus, Duvalier a forcé la chambre des députés à passer une loi condamnant à mort, quiconque sympathiserait avec le mouvement communiste.

La situation actuelle contient un élément nouveau que Duvalier cherche à cacher à l'opinion publique internationale: l'existence d'une organisation interne qui motive et organise la résistance populaire. Les journaux officiels du P.E.P. (parti d'entente populaire) du P.U.D.A. (parti union des démocrates haitiens) et P.U.C.H. (parti unifié des communistes haitiens) né de la fusion des deux premiers partis ont lancé un appel pour la formation d'un front national de libération composé de tous les éléments anti-féodaux et anti-impérialistes, dirigé par la classe ouvrière et la paysannerie dans le but de renverser la dictature Duvalieriste et d'instituer des réformes telles que: la réforme agraire, la nationalisation de la propriété étrangère impérialiste, le monopole du commerce extérieur, l'introduction des pratiques démocratiques dans la vie sociale, la liquidation de l'analphabétisme ect... et paver la voie pour le socialisme.

Le P.U.C.H. a stimulé et organisé depuis quelque temps des actes de résistance populaire armée en Haiti. Avant même la création d'un parti unifié il y eut de nombreuses démonstrations paysannes. Puis, en janvier 1969 commencèrent des actes variés de résistance contre les arrestations. En février, vinrent des attaques contre les 'tonton macoutes' dans le but de prendre leurs armes. Le 6 mars eut lieu une révolte paysanne à Cazale.

Le gouvernement de Duvalier a réagi avec une violence extrême contre les paysans à Cazale, brûlant leur maison et massacrant une partie de la population. La répression aujourd'hui est terrible. Les prisons sont pleines et même la croix rouge internationale a été incapable d'obtenir l'autorisation de visiter les prisonniers politiques. Les Haitiens, spécialement les jeunes retournant d'Europe, sont arrêtés sans discrimination à leur arrivée à l'aéroport de Port-au-Prince. Néanmoins la lutte continue et on rapporte la présence de groupes de guerrilleros dans les montagnes. Le 15 septembre 1969 une colonne d'une vingtaine de guerilleras qui tentaient de rejoindre les forces du Front de Libération National ont tué 3 tonton macoutes et en ont blessé plusieurs, dans une ambuscade.

Duvalier paierait n'importe quel prix pour empêcher l'organisation de la résistance à son régime. Il veut obtenir l'appui et l'aide des Etats-Unis. Certains aspects de la collaboration entre les U.S.A. et Duvalier sont connus comme par exemple la visite du gouverneur Nelson Rockfeller en Haiti et l'octroi d'aide financière. Cependant, ce qui est moins connu, c'est la présence d'une mission technique composée exclusivement de noirs américains qui donnent des cours d'anti-communisme et enseignent des méthodes répressives aux soldats et officiers sélectionnés dans les casernes Dessalines (forteresse du gouvernement Haitien). L'usage de G.I. noirs américains pour entraîner la police secrète de Duvalier, si hai, est une tactique divisionniste des U.S.A., qui oppose les noirs américains aux noirs haitiens qui combattent la terreur de Duvalier.

Il est du devoir de tout progressiste de contribuer moralement, financièrement ou même physiquement à la lutte de libération du peuple haitien.

By Jacques Mauperas

NATIONAL LIBERATION WAR IN HAITI

For a few months now, the political life in Haiti has been extremely agitated. Incidents, explosions, and unexplained shooting have been common, as well as arbitrary arrests and political murders. On Monday, the 14th of April, 1969 the official press announced that there was a military operation in Boutillier (located a few miles from Port-au-Prince) against a "communist citadelle". Since then searches, arrests, and executions have continued to build up at an ever accelerating rate in an atmosphere of complete hysteria.

What actually happened? According to the government, a small group of "communists" are trying to disturb the order of the country. On March 10, 1969, in an interview with Georges Beebe, Director of the Miami Herald and Jerry Fletcher, writer for the Kingston Daily Gleaner, Duvalier declared that the "only group that we will never accept on our territory are the communists, because they interfere with the United States in fulfilling its role of leadership in the free world, Haiti is the strongest bastion against communism in the Caribbean".

The government authorities allege that the general headquarters of the communists was destroyed, thirty militants killed, others arrested; and their arms, records, printing facilities and propaganda were seized. At the same time, recent arrivals from Port-au-Prince report night and day time searches and arrests of persons suspected of leftist ideas. Furthermore Duvalier had the Chamber of Deputies enact a law condemning to death anyone who sympathizes with the communist movement.

The official press of P.E.P. (part of popular accord) of P.U.D.A. (united party of Haitian democrats) and P.U.C.H (united party of Haitian communists) born through the merger of the first two parties, have launched a call for the formation of a national liberation front led by the working class and the peasantmasses and composed of all anti-feudal and anti-imperialist elements in order to overthrow the Duvalierist dictatorship and carry out reforms such as agrarian reform, nationalisation of all foreign imperialist property, introduction of the practice of democracy in social life, liquidation etc... and pave the way for socialism.

The present situation carries a new element which Duvalier is trying to hide from international opinion the existence of an internal organization which motivates and organizes popular resistance.

P.U.C.H. has for some time stimulated and organized acts of popular armed resistance in Haiti. Even before the creation of a unified party, there were numerous peasant demonstrations. Then in January 1969 began various acts of resistance against arrests. In February came attacks against "tonton macoutes" (secret police) for the purpose of taking their arms. On March 6th, there was an armed revolt of peasants at Cazale.

The government of Duvalier has reacted with extreme violence against the peasants of Cazale, burning their homes and massacreing a large portion of the populaton. Their repression today is terrible. The prisons are full, and even the International Red Cross has been unable to obtain authorization to visit the political prisoners. And Haitians, especially the youths returning from Europe, are arrested without discrimination on their arrival at the Port-au-Prince airport. Nevertheless the struggle continues and the presence of guerilla groups in themountains is reported. On September 15, 1969, a group of about twenty guerillos who were trying to join the National Liberation forces killed 3 tonton macoutes and wounded many in an ambush. Duvalier will pay any price to prevent the organization of resistance to his regime. He wants to obtain goodwill and aid from Washington. Certain facts of Duvalier-U.S. collaboration are already well known such as, for example, the visit of Governor Nelson Rockefeller in Haiti and the grant of financial aid. Less known is the presence in Haiti of a technical mission composed exclusively of Black Americans who give courses on anti-communism and teach repressive methods to officers and selected soldiers inside the Casernes Dessalines, (the Haitian government fortress). Using Black Americans to train Duvalier's hated secret police is a U.S. devisive tactic which puts blacks in the U.S. against blacks in Haiti who are fighting Duvalier's terror. It is the duty of all progressive people to contribute morally, financially or even physically to the national liberation struggle of the Haitian people.

by Jacques R. Maurepas

LES FAITS DE LA LOI (Cont'd)

11-La police ne peut jamais fouiller votre domicile sans un mandat de perquisition spécifique, **SIGNE PAR UN JUGE ET INDIQUANT VOTRE ADRESSE.** Ce mandat ne peut être exécuté après 9 heures le soir, sauf s'il y est inscrit "DE JOUR ET DE NUIT". Un mandat doit toujours indiquer le ou les objets recherchés. La police n'a pas le droit de saisir d'autres objets à moins qu'il soit illégal de les avoir en sa possession ou qu'ils ne vous appartiennent pas.

Lors d'une perquisition: 1o Demandez aux policiers de s'identifier 20 Demandez toujours à lire le mandat pour connaître quels objets sont recherchés; 2o-Notez immédiatement le nom du juge qui a signé le mandat; 30-Si la police saisit d'autres objets que ceux indiqués sur le mandat, téléphonez immédiatement a un avocat et demandez-lui de joindre immédiatement (même la nuit) le juge qui a signé le mandat; 4o- Aussi longtemps que le juge n'a pas été rejoint, empêchez les policiers de quitter votre demeure, vous êtes en droit de l'exiger; lorsque le juge a été rejoint c'est son devoir en loi d'ordonner aux policiers de vous rendre sur le champs les objets qu'ils s'apprêtaient à saisir illégalement.

Si vous ne procédez pas ainsi, la police peut conserver pendant trois mois tous les objets illégalement saisis et vous devrez entamer des procédures judiciaires pour qu'on vous les rende avant ce laps de temps. 12-11 est illégal de crier en tout temps. Il est illégal de refuser de circuler ou de demeurer sur place à plus de trois personnes. Ceci est cependant toléré dans toute manifestation pacifique, selon une certaine jurisprudence.

13-Il est tout à fait légal de se promener avec une parcarte ou un drapeau en toute occasion, à la condition que cette pancarte ou ce drapeau ne constituent pas des menaces pour la sécurité publique et ne soient pas séditieux.

Ayez en mémoire le nom et le numéro de téléphone d'un avocat que vous savez pouvoir joindre façilement.

* et notez leurs noms et leur numéro matricule.

FACTS ABOUT THE LAW

11. The police should never search your house without a specific search-warrant signed by a judge showing your address. This warrant may never be carried out after 9 o'clock P.M., except if it's written on "DAY and NIGHT". A warrant may always indicate the objects they are looking for. The police doesn't have the right of seizing other object unless it's illegal to have it in your possession or if it doesn't belong to you... but he always does or try to.

During any search (1) Ask the policemen to identify themselves, and take note of their names and numbers. (2) Always ask to read the warrant to know which objects they are looking for. (3) Immediately take note of the name of the judge who signed the warrant. (4) If the police seizes other objects that are not indicated on the warrant, immediately phone a lawyer and demand him to contact immediately (even during the night) the judge who signed the warrant. (5) As long as the judge has not been contacted, bar the policemen from leaving your house, this is your right to demand it; when the judge is contacted, it's his duty in law to order the policemen to return right away the objects which were being seized illegaly.

If you don't proceed like this, the police may keep all the illegaly seized objects for three months and you will be obliged to start judicial proceedings to recover the objects before this time.
12. It's illegal to shout at any time. It's illegal to refuse to circulate or to stand still any place where there is more than three people. However this is tolerated in any peaceful demonstration, according to a certain jurisprudence.

13. It's entirely legal to walk with a placard or a flag on all occasions, under the condition that this flag or placard doesn't constitute a menace to public security or isn't riotous, rebellious, or seditious.
14. Always keep in mind the name and telephone number (home and office) of a good lawyer you can trust and who you can reach easily.

CURRENT EVENTS

SMITH STRIKES AGAIN

Ian Smith and his regime have again claimed more African territory exclusively for the White people.

After five years of fighting eviction orders, the Tangwenas were finally pushed out of their ancestral homeland. The Tangwenas were living in an area designated White under the Land Apportionment Act of this white-ruled central African nation. The Tangwenas lived on this thirty square mile of land from time immemorial. However Mr. Hanner, manager of the Garesi ranch (who claimed the land) said that this fact was irrelevant.

Chief Rekayi Tangwena appealed to the courts, and despite the fact that the Appellate Division of the High court in Salisbury unanimously unhelp the chief's argument, that his people were entitled to stay on this strip of land, situated along the Mozambique border, the Government issued a special eviction order which overruled the court's decision.

Chief Rekayi and his people have sworn to return and fight till death for what is rightfully theirs.

African Affairs Correspondent

NO LUNCH ROOM AT ROYAL ARTHUR SCHOOL

The Protestant School Board has been petitioned time and time again by the Royal Arthur Parents' Association to administer a lunch room in the Royal Arthur School, at Canning and Delisle streets. Black children, aged 6-14, have to cross the hazardous train tracks on which black children have already been maimed, to eat lunch at the Negro Community Centre, at Coursol and Canning streets-many streets away. They cannot stay for the full lunch hour, because the Negro Community Centre says that its facilities are unable to accomodate this. Thus, the children have to leave, and have half an hour or more of carefree time - time to wander on and off of those dangerous train tracks. How black working parents must feel about this! All because, the Protestant school board keeps 'passing the buck' to the Government for payment of the lunch facilities, and the Government keeps passing it back. While this is going on, black children must be exposed to accidents (and possible death).

EMPLOYMENT OF BLACK TEACHERS AT ROYAL ARTHUR SCHOOL

The Protestant school board is reported to have said that black teachers do not want to work at the Royal Arthur School which has an all white teaching staff and a 50% black student population and where the education is so unstimulating that there is an astronomical failure and drop-out rate. However, sources, close to this newspaper, claim that a 'qualified' black person who had applied was given the usual run around, and white people who had applied at the same time and afterwards have been employed.

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JAMAICAN GOVERNMENT ATTEMPTS TO DESTROY BLACK SOLIDARITY

The Jamaican Government in a last ditch effort to quell and smother at its infancy the development of the type of black revolutionary consciousness that will in the future overthrow white imperialism and neo-colonialism, has sent their Solicitor General, Watkins, to Canada with specific instructions to brainwash the Jamaican nationals involved in the case leading them into believing that there are benefits to be derived if they pleaded guilty to charges laid against them in the Sir George case. Shearer promises that if the students gave the lawyer (appointed by the Jamaican government) the unconditional right to plead guilty on their behalf, the Crown would let them off on a small fine without a trial. There are further fringe benefits in the bribery deal, i.e., admitting "revolutionary" students in the University of the West Indies although one of the students, Douglas Mossop, was twice refused entrance to UWI medical school and Shearer has already banned Joey Jagan, 19, one of the brothers involved in the case, from entering Jamaica.

However, apart from this, there are several obvious inconsistencies hidden behind this treachery. The Crown has been unable to find concrete evidence with which to convict the students arrested. They are, therefore, playing for time hoping to be able to create division within student ranks and hopefully looking for anything that would help to substantiate the charges. By trying to convince the Jamaicans that the Crown has evidence to imprison all the students, the Shearer government is hoping to use this as a lever to force the students into lying to avoid imprisonment. Even if the students agreed, there is no guarantee that they could not be imprisoned. The enemy has used those tricks many times before. Meanwhile, the Crown will subpoena those students to give evidence against the other students under oath. When they refuse, action will be taken against them if they have already pleaded guilty. While all this is going on, the students are still responsible to repay the Jamaican government for money received for legal defence. Further if the students agreed, they would have betrayed not only the other students arrested with them (87) but, even more important, they would give Shearer the weapon he requires to discredit black revolutionaries in Jamaica; revolutionaries who are struggling against seemingly insurmountable odds to liberate their country. As the negotiations went on, one student has categorically refused to participate in any plan to betray per people. Her position is adamant not only to the Shearer government (JLP) but also to the PNP led by Michael Manley, (since both parties in defence of the status quo have taken an identical position). Solicitor General, Watkins, has retaliated threatening the sister to withdraw her bail if she did not agree to sell her people down the drain.

In a telephone conversation with Robert Hill, the Secretary of Abeng, on Monday September 22nd, he stated very clearly a feeling which all progressive black people share - that if any of the remaining (3) Jamaican students agreed to the government's proposal, such an act of treachery (particularly when one of the students, Douglas Mossop, was one of the six that originally laid the charge) would constitute a most damaging blow to our people - black people all over the world. We strongly encourage the Jamaican students, therefore, to get together with all the black students to issue a joint statement to the government of Jamaica publicly denouncing their joint attempt, in cahoots with the Canadian government, to betray and disgrace the integrity of our people: secondly, to further expose the government's cooperation with Canadian racists to exploit their own people in an effort to continue to serve their white imperialist masters.

by Rosie Douglas

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DEAR SISTER

Do you see any truths in the teachings of Elijah Muhammed, leader of the Black Muslims in the U.S.? I've read his book "Message to the Black Man", and frankly it left me confused. Confused.

Dear Confused:

It has become apparent to me that the fall of the white man as prophecied by the Honourable Elijah Muhammed is inevitable. White people in addition to killing and raping all the non-white peoples of the world (Africa, Asia, W.I. and South America) are presently engaged in killing themselves. All over the U.S.A. (motherland of white power) the beasts are returning to their caves. Were you hip to the Sharon Tate and company slaying? Do you see the National guard on college campuses fighting young people who are begging for peace in the world? Don't you see Trickie Dickie warning the country of coming inflation? Aren't heart disease, cancer and hunger killing more and more people everyday? Is the United States politically stable? You know the answers to all these questions yet you are confused as to what is Turth and what is Falsehood!

Elijah Muhammed is trying to keep Black People away from corruption, ill health and general moral degeneracy by teaching us "how to EAT to live", to be thrifty, to love one another, respect for women, and he's also teaching women how to be FEMININE without being "SEXY"-naked. He is trying to keep us from committing suicide with our present "rulers". He's trying to give a certain amount of perception so that we'll be able to build a society free of all these evils that are around us today.

Your confusion is understandable. We're unable to decipher truth because we're been raised on lies and deception. Free thinking is discouraged in the schools and churches of our "Democratic Tolalitarian Society." Inspite of all these adversities we have to develop our own sense of awareness and leave perplexity to those who can take pills, drugs and alcohol to keep them going until the final fall of "Humpty Dumpty." Sister.

Dear Sister:

Recently the Montreal Police seem to be going out of its way to harrass and arrest young Black Montrealers. What brought this on? WORRIED.

Dear Worried:

This is just the pigs showing their true colours. This is part of their plot to keep us suppressed. Recently they have seen a fraction of the Black Community unite and support each other on certain issues. That scares them! They're afraid to see the Unity grow. However, I think the harder they come down the faster we'll get ourselves together.

You must also remember that prior to UHURU there was no way of us knowing how many of our people were being harassed and arrested for no apparent reason but their skin colour.

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SPORTS SECTION

CRICKET

Helped by unfair umpiring, Toronto Cricket Club edged Verdun by four wickets in the Eastern Canada Team Championship game played in Toronto last weekend. Scores in the game were Verdun 155 (45 overs) and 177; Toronto 170 and 163 for 6 (44.5 overs). Each team was restricted to 45 overs per inning. Toronto gave Verdun first strike after they had won the toss. After a very bad start 80 for 7 (37 overs) Verdun was able to reach 155, courtesy of an attractive 40 for Mauricette, 27 not out to Peter Frederick, and 21 to veteran Ashford Lewis. Ricky Stevens bowled well for Toronto capturing 2 for 12 in 10 overs. Vince Taylor opened for Toronto and was 85 not out at the end of 45 overs with his team reaching 170. Tariq Javed captured 3 for 30 for Verdun. Tony White was excellent for Verdun behind the wicket. Toronto Cricket Club is composed of a combination of English men, Australian and "West Indian Whites". There have been several complaints in the past of poor umpiring when opposing teams play on Toronto Cricket Club grounds.

It was in the second innings that the white umpires came to the assistance of their white home team. Quebec All star batsman Cecil Marshall batting beautifully at 93 was given out L.B.W. off an inswinger pitched on the leg stump going away. Cecil was struck on the outside part of his left pad. Keith Barrett's L.B.W. off an inswinger pitched on the leg stump going away. Cecil was struck on the outside part of his left pad. Keith Barrett's L.B.W. was also very doubtful. But this was not all. Tony Clark opening for Toronto was about at 10 caught behind. Tony admitted he was out after the game. He was later rapped plum in front of the wicket at 19 off Peter Frederick. He went on to top score with 58. Verdun and Toronto are both strong teams in terms of depth in all departments. Impartial umpiring would have gone a very long way towards providing an even more exciting game. Toronto won the game in the second to last over of the day.

Verdun ends the season with the league and cup championships. All teams will be busy recruiting new players during the winter months. We hope that Wanderers in particular will be successful in this area. At the moment they are far below league standard both in the A and B division. We are looking forward to seeing. St. Vincent Mets registered in the A division after a very successful season.

SOCCER

Caribbees soccer team has placed third in their league. They finished the season tied in points (23) with Canadair while powerful Mon Italia finished in the first place six points ahead (29). Canadair was awarded second place by virtue of a better goals-against average than Caribbees.

In the quarter final for the O'Keefe cup played last weekend Caribbees edged Mon Italia 2-1 both goals being scored by star forward Gerald Pellier. Caribbees defence has improved tremendously since that set back at the hands of the visiting Bermudian team. Thanks to the good work by new goalkeeper Lloyd "Sam" Jannaton. Sam, a real favorite of his team mates has provided the necessary stability the team requires since the injury to former Grenadian star Tom Pace. Other outstanding players in the O'Keefe game were Trinidadian-born Ronnie Fermine and Barbadian star John Corbin. Youngster John Corbin shows great promise, and baring injury, should feature prominently in the remaining games in which the O'Keefe and Play-Off championships will be at stake.

Montreal Jets has been improving their play as the season grows older. At the moment, they are in 4th place. Last week the team put together a fine display of ball control, accurate shooting and tidy defensive work to shot out Dorval 4-0. Scorers in the game were shifty centre forward Felix Rene, Sturdy Cobham, Joe Campbell and Ken Johnson. The team is expected to play Tacy next week in the knock out competition. The players mentioned here are counted upon heavily if the Jets hope to win the knockout competition.

by Sports Reporter.

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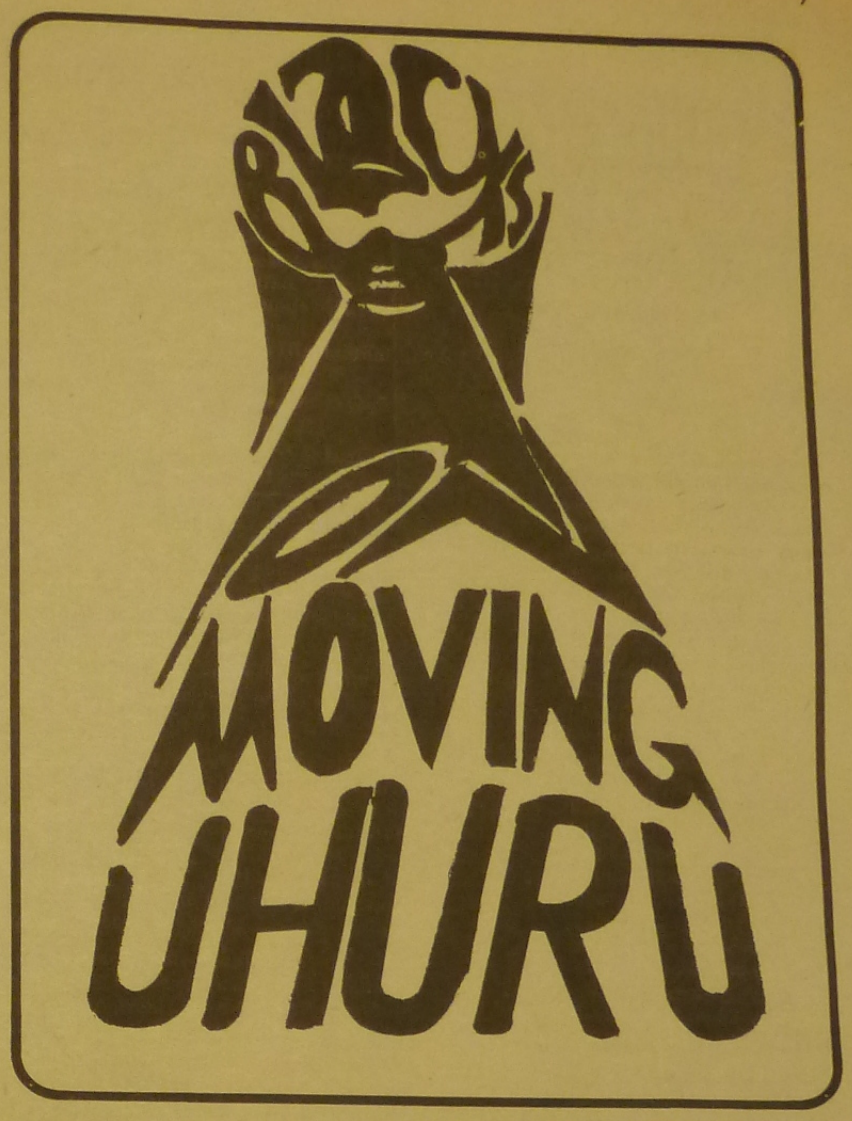

"THE ANDERSON AFFAIR AFTERMATH"

Now that Sir George Williams University has re-opened for the '69 session it is worthy to note the 'progressive changes' which the Biology Department has undergone.

However, as limited as these changes themselves are, they are steps in the right direction. The present Chairman should be commended for his 'foresight' and 'common sense'.

Assistant Professor Anderson's (lecturer of Physiology 431 over the past four years) role has been presently confined to that of Lab demonstrator in Physiology 431 for the 69-70 school year.

However it is unfortunate that the price for such common sense action had to be so costly for so many individuals. At the May '68 meeting, the recommendation given by the students present was to have Anderson removed as lecturer from that particular course, due to his incompetence. This recommendation, for some inexplicable reason, was thought ill-advised by the Science Department even though the Dean of Science, Dr. Samuel Madras, admitted Anderson's incompetence (see Dean's evidence quoted in the book "Computer Center Party"). The Dean of Science felt less strongly it seems, about the students' charge of racism. However the Department was not entirely without suspicion, as they had deviated from the regular examination procedure (whereby the students signed their names on each examination book) to a system of numbers. Thus the student's anonymity was guaranteed.

Is it then not surprising that once the numbers were matched to names, the first Black Student in the history of Physiology 431, received an A?

This raises certain questions - (1) How was it possible that Professor Anderson received a promotion from lecturer to Asst. Professor at a time when the question of his Academic competence and integrity was under examination, particularly in the light of the Dean's own questioning of Anderson's academic competence? (2) With Professor Anderson's role being limited to Laboratory Demonstrator in Physiology 431, where did Time Magazine Issue February 21, 1968, page 12, get the information alleging that the course was in fact Anderson's brainchild, and that therefore it was too difficult for the 'culturally deprived' Black Students?

Due to the obstinacy of their defence of Anderson, Sir George Williams University now finds itself in the proverbial position of a groom at a shotgun wedding. His continued presence is now merely a marriage of expedience for both parties. However, the offspring, i.e. the students, will unfortunately pay the penalty.

In closing, I think it is fitting to take time to reply to the question asked by many people including the author of the book "The Computer Center Party", as to why the students did not appeal the decision of the hearing committee. The answer is threefold: (1) An appeal would have given legitimacy to the hearing committee which the students had from the onset considered illegal. (2) This matter was no longer confined solely to the University community owing to the international publicity this inquiry and subsequent events had received. Therefore it was now a matter of defending Canadian Universities, and protecting the image of Canadian neutral and non-racial pretensions.

Thus any body of people sitting in judgement on an appeal had to consider the matter in this light. Consequently a non-biased judgement seemed highly unlikely within this Canadian context.

(3) To accept an appeal board completely without the students' representation would have been to accept a repetition of the previous hearing committee better clothed, which would allay no one's doubts or suspicions.

by Wendell Goodin

UHURU

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RIGHT ON BROTHER - TEACH!!

"It' is quite shocking for most black militants to learn that Americanism, white power, and racism have very long arms," Brother Robert Williams reminds Afro-American "Revolutionaries" who try to escape oppression and repression by fleeing the United States. After eight years of exile and extensive travel around the world, residing and studying in countries that have been successful in resisting Western Imperialism; one could conclude that Robert Williams knows what he is talking about.

Who Is Robert Williams?

Why does the USA, Britain and their puppets cringe when he approaches their gates? Robert Williams is a BLACK REVOLUTIONARY TEACHER, PREACHER, and LEADER! When SNCC, Martin Luther King, and CORE were shouting "We Shall Overcome" and turning the other cheek, back in 1960, Brother Robert, then President of the NAACP chapter of Munroe (his home town), North Carolina had his thing together. He was arming himself! He was telling the brothers and sisters in Munroe to get themselves together and **"innocent" fight fire with water**! Consequently, the NAACP panicked and fired him. When the "Freedom Riders" made a stop in Munroe - reaking with everyday southern style - racist tension, the shoot-em up twins (police & klan) reacted hysterically. The brothers and sisters were ready! Brother Robert, instinctively humanitarian, tried to save an "innocent" cracker couple from some angry brothers and sisters. The police, thirsty for our brother's blood, slapped a kidnapping charge on his back. The FBI, "The Twins", and the local crackers were out to kill!

Robert Williams got his family together and fled the country. His flight took him to Cuba, China, and Tanzania from where his revolutionary message came through the voice of the Crusader Newsletter. The power structure tried to suppress the Crusader but the message was clear - Robert Williams had the whole thing figured out - i.e. "the tyrant will employ any cruel and cunning means to safeguard the status quo of his tyranny, while the enlightened oppressed will resort to any means necessary to overrun tyranny" (Crusader Summer 1969).

"Home" to Meet The Man

Realizing that his main battle is presently in the USA and after being elected President of the Republic of New Africa (headquarters in Detroit) he decided to return "home", which resulted in his arrest in London, England. After much harassment and international footballing they allowed him to return to the USA via a special T.W.A. plane two weeks ago. The FBI arrested him immediately. "Free" on bail Brother Robert is living in Detroit while awaiting trial in Munroe, N.C. "The Courts of Justice" will try to silence him, but he will NOT be silenced NOW! It's too late!! Listen for his voice, we've got a lot to learn and brother Robert Williams has a lot to teach.

by Yvonne Greer

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TRIBUTE TO FOLKLORIST

We regret the death of Miss Olive Walke, internationally recognised folklorist, which took place in Trinidad, W.I., on September 10th, 1969.

Miss Walke for the past thirty years, has made invaluable contributions to her country (Trinidad and Tobago) and to the International Community as a whole. She taught music after obtaining the L.R.A.M. degree. She has also been a choral conductor and was the founder of La Petite Musicale (Trinidad).

Among her more outstanding musical creations is the well known "Mangoes, Mangoes" for which she will be long remembered. She was also active in other areas, having been a Senator and a notable social worker.

La Petite Musicale (Montreal) takes this opportunity to pay tribute to Miss Olive Walke who had been one of our revered patrons.

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BULLETIN BOARD

(1) The Thursday Night Rally is having a show and Dance at the U.N.I.A. Hall (710 George Vanier) on Sat. 27th September 1969 at 9.30 p.m. Proceeds to redecorate the home of the Rally (the U.N.I.A. Hall).

(2) The Black Citizenship Association Inc. proudly presents its 1969 line of Christmas Cards for Black people. You can place your orders to the Black Citizenship Association, 1415 St. Marc St., Suite 27, Montreal. Prices range from $2.00 to $3.00. Any profits realized will go to the Legal Defense Fund of the Association. If you do send Christmas Cards, send cards that your friends and family can relate to and invest in your community at the same time.

(3) The BWANNA COMBO DRILL is recruiting new members from the Ages of 15 to 20. Interested brothers and sisters may contact: Sharon Whims at 932-9043 or Valerie Hernandez at 937-2109 before October 26th, 1969.

(4) **Black Artist in Montreal-** Tommy McCook of Kingston Jamaica and his famous Supersonics, will be making their first appearance in Canada. Tommy is well known for introducing the famous Jamaican Ska, which has been replaced by the latest Jamaican dance, the Reggay. The show will be held on Friday, October 11th at the Canadian Slovak Building. You are all invited to come and have a good time.

(5) Correspondence received by Black Citizenship Association and read at their general meeting on Sunday last indicated that the Barbados Investment Company Limited has extended its dead-line to September 30th, 1969 for persons wishing to participate in the company by investing share capital. To obtain further information, write to Mr. C.E. McKenzie, Barbados Investment Company Limited, Rowan's Plantation, St. George, Barbados.

(6) Bad News: Montreal police "padlocked" T & T House as of August 31st for an indefinite period of time.

Brothers and Sisters have been using this place frequently to hold social functions. The special advantage being that it was readily accessible and low cost for rental. Consequently, we must search for some other place of this kind. A simple solution would be to pool resources and build one.

(7) Celebration in honor of the 20th Anniversary of the Inauguration of the People's Republic of China, will take place Friday 3rd, October, 1969 from 7.00 p.m. to 9.00 p.m. at The Social Science Building of the University of Montreal, Jean Brillant St., (near De celles). All are invited.

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